



THEROS

THE MELETIAN CALENDAR



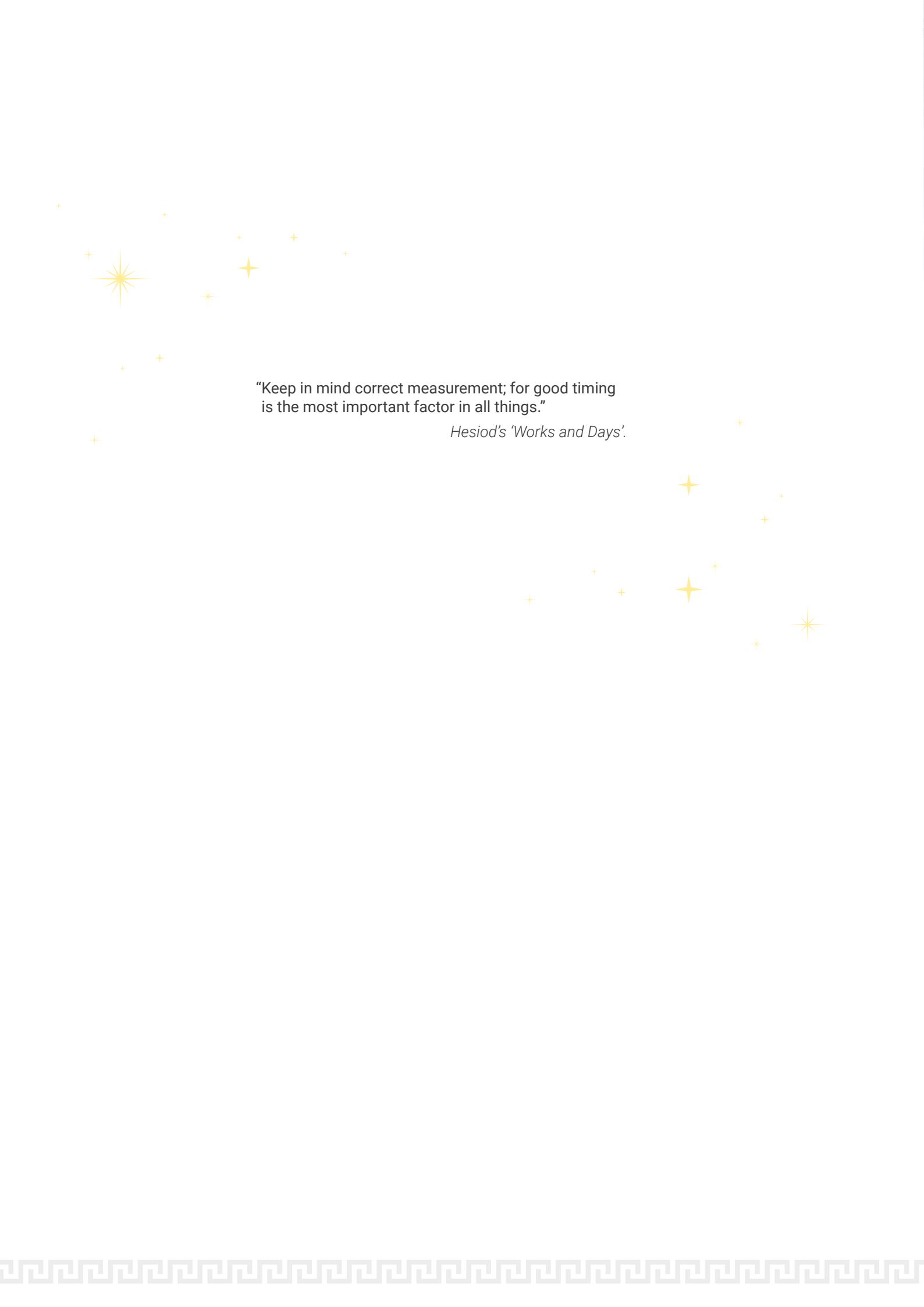


THEROS

THE MELETIAN CALENDAR

The Meletian calendar was established by the astronomers and philosophers of Meletis. The festivals and details of this calendar are presented for you here so that you may keep in mind the correct measurement of time and observe the festivals of the gods. The Meletian calendar has been adopted for the most part in Akros and Setessa, although some festivals are given more significance in different poleis.

Precise knowledge of the Meletian calendar varies between, and even within, the races of Theros; the Lagonna Band centaurs have adopted the Meletian calendar to assist with trade while the Pheres Band note only the passing of the seasons. Although the phases of the moon appear to be a prominent aspect for several non-human groups, it is unclear to what extent they have a formal calendar. For example, it has been observed that the leonin relate their own festivals to the moon and the equinoxes, but it is unclear to what extent they have a formal calendar. Little is known of the means by which the tritons track the passage of time; it appears to be based on observing the currents and tides of the ocean which is linked to the phases of the moon. Those tritons who dwell within Meletis typically adopt the Meletian calendar as their own methods for tracking time are disturbed by the harbor wall. The satyrs of the Skola Valley seldom have a need to record the date and find such measurement of nature distasteful. Similarly, most of the minotaurs that roam the badlands of Phoberos have no desire to record the date, although they do have an oral tradition of recalling great battles which produces a vague form of history. The minotaur polis of Skophos may have a lunar calendar; the blood moon is significant to Mogis. Time seems to have little meaning to the Returned, for the most part they are either unaware of or unconcerned by its passage.



"Keep in mind correct measurement; for good timing
is the most important factor in all things."

Hesiod's 'Works and Days'.

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ATHEROS: MELETIAN CALENDAR

The Meletian calendar begins with spring and divides the year into 12 months; the length of those months alternates between 29 and 30 days and each month begins with the new moon. Every three years an extra 30-day month is added at the end of the calendar to ensure it remains aligned. Each month is holy to a specific god and named after a major festival that takes place during that month.

MELETIAN COMPARED TO ATHENIAN

The Meletian Calendar is based on the Ancient Greek Athenian or Attic calendar although there are differences. The Athenian calendar began in the summer with Hekatombaion, equivalent with July/August, with the first day of Hekatombaion being the first new moon after the summer solstice. The Meletian calendar does not appear to be as focused on the solstices.

The Athenian calendar has been used as inspiration to produce this more detailed Meletian calendar. In the Athenian calendar a 30 day month is known as a 'full' month and a 29 day month is known as a 'hollow' month and it is likely a similar practice takes place on Theros.

The Athenian calendar had a local focus: it was meant for Athenians, not the wider world. The sightings of the new moon were determined locally, so would have varied and there is no evidence that they tried to keep the calendar aligned between different communities as there would have been little reason to. The calendar was rather fluid with additional days added when and where it was required. The calendar was unconcerned with recording the year, with past events referred to by the name of one of the yearly magistrates of Athens.

YEAR

The Meletian calendar, similar to the Athenian calendar, is unconcerned with recording the year. This appears to be partly linked to the nature of Theros; history and myth are indistinguishable, an event was not 10 years ago, but many years ago. Some events could be used to suggest a general time frame; an event might be from 'before the silence of Kruphix', an event from a long time ago might be from 'before the fall of Olantin'.

In Athens the name of the yearly magistrate was often used. This could be true of Meletis where the council of philosophers named the Twelve are elected for a term of 4 years at time, with the current leader being the centaur Perisophia. There is no mention of term limits or indication of how long Perisophia has been the leader of the Twelve but this could be used to indicate events from years ago 'before the last election of the Twelve' or perhaps from slightly further in the past 'from before Perisophia led the Twelve'.

A previous head of the Twelve may have been Olexa. She is referenced in two of the *Magic: the gathering* cards related to Theros, *Ephara's Radiance* and *Traveling Philosopher*. She appears to have been a champion of Heliod as she is mentioned in the Theriad but later is noted to be a member of the Twelve.

PHASES OF THE MOON

The phases of the moon are significant to the Meletian calendar. Each month begins with the new moon. The month is then divided into three phases related to the moon; the first 10 days of the month is during the waxing of the moon, during the second 10 days the full moon occurs and during the third phase of either 9 or 10 days is the waning of the moon. Though for the Athenian calendar the final phase was actually a countdown to the end of the month, this might get confusing during game play, as for example the 5th of Lyokymion would refer to two different days one at the start of the month and one at the end, and so the Meletian calendar has been made without counting down the final phase.

- Phase 1 – Waxing, from the 1st to the 10th
- Phase 2 – Full moon from the 11th to the 20th
- Phase 3 – Waning from the 21st to the 29th or 30th

The phases of the moon are linked to several festivals;

- Worshipers of Karametra gather to feast under the full moon
- The blood moon is a holy occasion for worshipers of Mogis
- Nights of a waxing moon are sacred to Pharika
- Services to Phenax are conducted under the new moon
- The Abora market in Setessa is only open to outsiders on the seven days surrounding the full moon
- The Leonin elect a new Speaker on the day of the first full moon after the autumn equinox



FESTIVALS AND EVENTS

Festivals and events are marked on the calendar with some of the events more significant to specific groups. For example if you enter a town where there is a celebration of Phenax on the first day of each month, it is probably a town of criminals. There are some monthly events and at least one major festival each month from where the name of the month is derived. Information is provided for all of the events after the calendar, which should aid in running those events.

GODS WITHOUT MONTHS

Three of the Gods do not have specific months or festivals linked to them: Heliod, Phenax and Klothys. Of these three, the absence of Heliod is most surprising although this is likely because he is praised throughout the year; in Meletis some families bow in the direction of the dawn's first light each day as a sign of respect. Additionally, there is a feast to Heliod during the summer solstice.

While the first day of the month is sacred to worshipers of Phenax, it is unlikely that this is celebrated in Meletis. More likely the citizens keep a better eye on their valuables on that day. Denoting a full month to Phenax would no doubt cause further discord, not least amongst the Gods. Erebos and Athreos would not care for such a development, but perhaps the worshipers of Phenax have more festivals than the people of Meletis realize.

Klothys only recently returned from the underworld and so for the most part is unknown to the people of Meletis. A champion of Klothys may wish to establish a feast to Klothys, perhaps during the 13th month of the year, as it is that month that realigns the Meletian calendar with the cycles of nature.



USING THIS CALENDAR

It is hoped that this calendar will be a useful tool for campaigns set in Theros. The local focus and flexibility of the calendar should allow for it to be an asset rather than a burden. The date should be kept vague and imprecise: if waiting a week for an event would slow down your campaign then perhaps the last town you visited had the date wrong, perhaps while the party was travelling you lost track of time in a dark cave or thick forest, or maybe Phenax hid the moon to delay the start of the next month to give his followers more time to prepare greater sacrifices to him. At the same time this is the Meletian calendar; there is no reason why other groups or cults would stick to their calendar of events.

The list of events provided is not meant to be all encompassing, please add your own and make the calendar of Meletis yours.

MELETIAN CALENDAR

Month	Length	God	Season
Lyokymion	30 days	Thassa	Spring
Protokynion	29 days	Nylea	Spring
Astrapion	30 days	Keranos	Spring
PolidrySION	29 days	Ephara	Summer
Thriambion*	30 days	Iroas	Summer
Megaspagion	29 days	Mogis	Summer
Chalcanapsion	30 days	Purphoros	Autumn
Necrologion	29 days	Athreos	Autumn
Therimakarion	30 days	Karametra	Autumn
Katabasion	29 days	Erebos	Winter
Cheimazion	30 days	Pharika	Winter
Agrypnion	29 days	Kruphix	Winter
Anagrypnion†	30 days	Kruphix	

* 'Iroagonion' in Akros
† once every three years

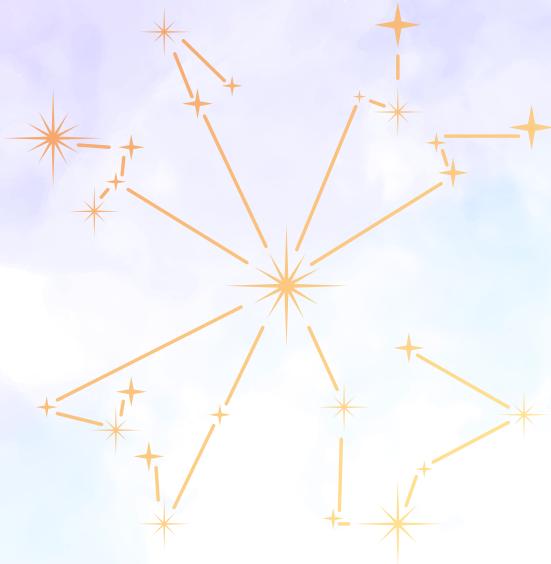


LYOKYMIION

1	2	3	4	5	6
<small>*Phenax</small>	○				
7	8	9	10	11	12
			○		
13	14	15	16	17	18
		<small>*Karametra</small>	●		
19	20	21	22	23	24
	○				
25	26	27	28	29	30
					<small>*Keranos</small>

"The great god Thassa, god of the waters, tamer
of hippocamps and savior of ships. Blessed one,
aid those who sail."

Omiros, Hymn to Thassa.



"Nylea the hunter who delights in archery. Over the shadowy hills and windy heights, she draws her golden bow, rejoicing in the chase."

Omiros, Hymn to Nylea.

PROTOKYNION

1 <small>*Phenax</small>	2	3	4	5	6
7	8	9	10	11	12
13	14	15 <small>*Karametra</small>	16	17	18
19	20	21	22	23	24
25	26	27	28	29 <small>*Keranos</small>	



"The Ox hide sack once opened released a howling wind and raised a mighty storm carrying the Monsoon out to sea, the gift of Keranos had been squandered there would not be another."

Extract from the Callapheia.

ASTRAPION

1	2	3	4	5	6
*Phenax ○					
7	8	9	10 ○	11	12
13	14	15 *Karametra ●	16	17	18
19	20 ○	21	22	23	24
25	26	27	28	29	30 ○ *Keranos



POLIDRYSION

1 <small>*Phenax</small>	2	3	4	5	6
7	8	9	10 <small>☽</small>	11	12
13	14	15 <small>*Karametra</small>	16	17	18
19	20 <small>☽</small>	21	22	23	24
25	26	27	28	29 <small>*Keranos</small>	<small>☽</small>

"I sing of the glorious goddess Ephara, bright
eyed deity with crafty wisdom and steady heart,
stalwart guardian of Meletis."

Omiros, Hymn to Ephara.



THRIAMBION

1	2	3	4	5	6
<small>*Phenax</small>	○				
7	8	9	10	11	12
13	14	15 <small>*Karametra</small>	16	17	18
19	20 <small>○</small>	21	22	23	24
25	26	27	28	29	30 <small>*Keranos</small> ○

"...my journey home is gone but my glory never dies. If I voyage back to the land I love, my pride, my glory dies..."

Haktos the Unscarred, champion of Iroas.



"His black heart was filled with rage and fire
blazed in his eyes."

*The commander of the Olantin forces during
the siege of Akroas turns on his own champion.*

MEGASPHAGION

1 <small>*Phenax</small>	2	3	4	5	6
7	8	9	10	11	12
13	14	15 <small>*Karametra</small>	16	17	18
19	20 <small>☽</small>	21	22	23	24
25	26	27	28	29 <small>*Keranos</small>	<small>☽</small>

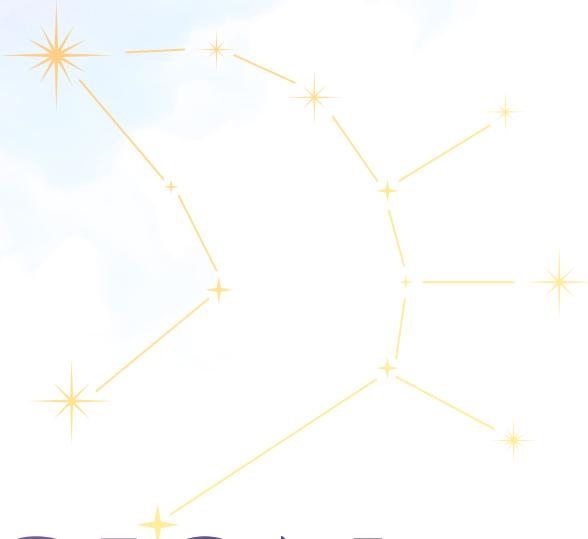


"Purphoros god of the forge, he taught men of glorious bronze. Be gracious, Purphoros, and grant me success and prosperity!"

Omiros, Hymn to Purphoros.

CHALCANAPSION

1	2	3	4	5	6
*Phenax	○				
7	8	9	10	11	12
			○		
13	14	15	16	17	18
		Karametra	●		
19	20	21	22	23	24
	○				
25	26	27	28	29	30
				Keranos	○



NECROLOGION

1 <small>*Phenax</small>	2	3	4	5	6
7	8	9	10	11	12
13	14	15 <small>*Karametra</small>	16	17	18
19	20	21	22	23	24
25	26	27	28	29 <small>*Keranos</small>	

"The souls of the brothers are now being
conveyed across the Tartyx in Athreos's boat,
the grim vessel that transports all spirits to the
sunless lands of Erebos."

Aeschylus, *Seven Against Thiva*.



THE RIMAKARION

1	2	3	4	5	6
<small>*Phenax</small>	○				
7	8	9	10	11	12
13	14	15 <small>*Karametra</small>	16	17	18
19	20 <small>○</small>	21	22	23	24
25	26	27	28	29	30 <small>*Keranos</small> ○

"I will sing to the mother of all, Karmetra. Who feeds all creatures that are in the world, all that go upon the goodly land, and all that are in the depths of the seas, and all that fly: all these are fed from your plenty."

Omiros, Hymn to Karametra.



"...let him make no great boasts in the halls of Erebus, since with death dealt him by the sword he has paid for what he first began."

Clytaemestra murdered her husband after he returned from the Akroan War.

KATABASION

1 <small>*Phenax</small>	2	3	4	5	6
7	8	9	10	11	12
13	14	15 <small>*Karametra</small>	16	17	18
19	20 <small>☽</small>	21	22	23	24
25	26	27	28	29 <small>*Keranos</small>	<small>☽</small>



"Sickness and health are neighbors with a common wall."

Aeschylus.

CHEIMAZION

1	2	3	4	5	6
<small>*Phenax</small>	○				
7	8	9	10	11	12
			○		
13	14	15	16	17	18
		<small>*Karametra</small>	●		
19	20	21	22	23	24
	●				
25	26	27	28	29	30
					<small>*Keranos</small> ○



AGRYPNION

1 <small>*Phenax</small>	2	3	4	5	6
7	8	9	10 <small>☽</small>	11	12
13	14	15 <small>*Karametra</small>	16	17	18
19	20 <small>☽</small>	21	22	23	24
25	26	27	28	29 <small>*Keranos</small>	<small>☽</small>

"The future is hidden from all men and great events hang on small chances."

Demosthenes.



ANAGRYPNION

1	2	3	4	5	6
<small>*Phenax</small>	○				
7	8	9	10	11	12
13	14	15	16	17	18
19	20	●		23	24
25	26	27	28	29	30
					<small>*Keranos</small> ○

"Nothing comes of nothing and nothing disintegrates into nothing."

Democritus.

FESTIVALS AND EVENTS

MONTHLY EVENTS

Some events occur every month, these have been included in the calendar and the details of these events are outlined here.

1st - Each month this is the new moon and rituals are performed by worshipers of Phenax. Most of the worshipers of Phenax are criminals and gamblers, to attract Phenax's favor they bury sacrifices at crossroad or throw them into deep crags. Such sacrifices are often valuables from a successful robbery, loaded dice or documents filled with lies. Criminals planning more complex activities will make offerings before undertaking their plans in hopes of gaining Phenax's blessing.

1st to the 10th - The nights of the entire first phase, the waxing of the moon, are sacred to Pharika. During the nights of the waxing moon worshipers of Pharika harvest medicinal plants.

11th to the 20th - During the second phase of the month, the period surrounding the full moon, the Abora Market in Setessa is open to outsiders. Outsiders are still restricted from the rest of the polis. The market is famous for the sale of Setessian hunting falcons.

15th - The full moon, worshipers of Karmetra gather for a feast to celebrate the god's role in parenthood and community. New parents and young couples hope to receive gifts and blessings.

29th or 30th - The final day of the month is sacred to worshipers of Keranos. Offerings of fish and distilled spirits are brought to temples of Keranos. The fish are cooked under the stars with a shot of spirits thrown on the flames.

ANNUAL EVENTS

Each month there is an annual festival, or celebration, from where the name of the month is derived.

The number of annual events has been increased with the inclusion of additional festivals based on Ancient Greek festivals, the history of Theros and solar events.

Many of these annual events do not have a specific date attached to them; a suggested date has been provided in the calendar, although some events are not linked to a specific month and could be moved to benefit the adventure being run.

Events not specific to any month;

The Eye of Mogis – Protokynion

The Silence Remembrance – Astrapion

The Xenoysia Festival – Megasphagion

The Panoukla Festival – Therimakarion

The Festival of the Haloa – Katabasion

The Remembrance of Olantin – Cheimazion

The Anthesteria Celebration – Agrypnion

The Theophilam Mysteries – Anagrypnion



OVERVIEW OF ANNUAL EVENTS

1 LYOKYMION, THASSA

- 1st to the 10th The Lyokymion Festival, Feast of the Melting Swell
- 20th Spring Equinox Festival

2 PROTOKYNION, NYLEA

- 10th The Protokynion, The Festival of First Hunt
- 15th The Eye of Mogis, The Blood Moon

3 ASTRAPION, KERANOS

- 1st The Astrapiion, The Lightning Festival
- 23rd The Silence Remembrance

4 POLIDRYSION, EPHARA

- 3rd The Festival of Polidryision, The Founding of Meletis
- 21st The Summer Solstice, The Feast of Heliod

5 THRIAMBION, IROAS

[IROAGONION IN AKROS]

- 1st The Festival of Thriambion, Commemoration of the Conquest of Natumbria
- 1st to the 30th The Iroan Games

6 MEGASPAGHION, MOGIS

- 1st The Megasphagion, The Festival of Mogis
- 10th The Xenoysia Festival, The Festival of Performance

7 CHALCANAPSION, PURPHOROS

- 2nd The Chalcanapsion, The Forge-Lighting Festival
- 22nd The Autumn Equinox Festival

8 NECROLOGION, ATHREOS

- 5th The Feast of Necrologion, The Wandering
- 15th Festival of the Harvest Moon
- 15th Election of the Leonin Speaker

9 THERIMAKARION, KARAMETRA

- 1st The Panoukla Festival, Festival in Praise of Pharika
- 15th The Therimakarion, The Blessing of the Beasts

10 KATABASION, EREBOS

- 22nd The Winter Solstice, the Festival of Katabasion, The Descent
- 26th The Festival of the Haloa, The Winter Wine Festival

11 CHEIMAZION, PHARIKA

- 1st to the 10th The Cheimazion Festival, the Days of Affliction
- 30th The Remembrance of Olantin

12 AGRYPNION, KRUPHIX

- 5th The Anthesteria Celebration, Festival for the Deceased
- 29th The Festival of Agrypnion, The Wandering

13 ANAGRYPNION, KRUPHIX

- 1st The Anagrpnion, The Festival of Fate
- 21st The Theophilam Mysteries



LYOKYMION, THASSA

1ST TO THE 10TH

THE LYOKYMION FESTIVAL, FEAST OF THE MELTING SWELL

The week-long Lyokymion Festival marks the start of the new year. The sea is of prime importance to Meletis which relies on it for food, trade and travel. This festival is especially important to the Trition population of Meletis, for although they live close to the shore they have not forgotten Thassa.

Prayers to Thassa are offered at high and low tide at the water's edge. For the human worshipers of Thassa being able to touch the seabed at low tide is especially significant. The preparation and consumption of sea food, both fish and sea vegetables, is a key aspect of this festival. Sea animals from Natumbria are brought into Meletis harbor to perform. Sacrifices are made at the temple to Thassa in Meletis: pearls are given by the wealthy, salt and fish by the poor.

Many ships captains refuse to set sail during this period and those that do ensure the praise of Thassa is constant on board. Although it is said the first ships to set sail at the end of the Lyokymion festival will find the sea calm and the tides favorable so long as Thassa has been pleased by the festival.

[Occurs during the first week of the month, suggested dates 1st - 10th]

20TH SPRING EQUINOX FESTIVAL

The equinox is considered holy among the worshipers of several gods for different reasons. For rural communities the equinox festival is a celebration of spring and new life. Children born on the equinox are thought to be blessed by Nylea.

Worshipers of Kruphix hold special rituals during the equinox, although the specifics of such rituals are kept secret and for the most part go unnoticed. It is rumored that one ritual requires the worshipers of Kruphix to remain silent in hopes that they hear whispered messages from their god. Another ritual involves revealing secret and lost knowledge: if this knowledge is beneficial then it may be used to help the wider community, if it is harmful plans are made to hide such knowledge. It is not unknown for worshipers of Kruphix to reveal starfish covered in glowing sigils that are coded prophecies from Kruphix; such starfish are often unwittingly found by tritons as part of the feast of Lyokymion and the agents of Kruphix have to be ever watchful to take possession them before the knowledge contained on the starfish can be translated.

The equinox is more commonly linked to Heliod and marks his increasing power over the darkness of Erebos. Heliod is praised throughout the day and the tale of the Birth of Erebos is told; as the sun sets candles and oil lamps are set up in many public spaces to push back the darkness. On this day everyone treats their shadows with suspicion incase Erebos is lurking within the darkness. Worshipers of Phenax delight in extinguishing candles and spreading darkness to cause panic. While such activity increases the fear of Erebos, Phenax finds it partially amusing as Erebos dislikes the festival and wants no part in it, viewing the entire festival as simply praising Heliods ego.

[Suggested date 20th, the equinox typically occurs between the 19th and 21st of March which is equivalent to the month of Lyokymion on Theros]



PROTOKYNION, NYLEA

10TH THE PROTOKYNION, THE FESTIVAL OF FIRST HUNT

This ancient festival involved the beginning of the hunting season and for some rural communities it still does. Within Meletis it is a day of picnics, outdoor games and frolicking that has little to do with hunting or Nylea except that it celebrates the flowering of spring. Flowers and wine are in abundance, garlands are given out and performances describing great hunts are performed, such as the hunt for the great Nessian Boar lead by the huntress Renata. Cakes made from flour, honey and sesame, in the shape of stags are offered to the goddess during the festival. Children undertake mock hunts of their own stalking one another through the streets.

A great pot of spring vegetables and the first fruits are placed before the statues of the gods in the Agora in hopes for a good harvest. It is rumored that in ancient times the animals caught during the first hunt would be the sacrifices to the gods, which linked the harvest and hunting elements of the festival. As the prominence of the hunt has declined so the hopes for a good harvest has gained more prominence, often through the worship of Karametra, further invoking Nylea's ire.

Nylea is said to appear at the festival in disguise and if she finds the event pleasing, she will bless the event and those involved. If on the other hand her works have been forgotten in the revelry, she will send wild beasts to disrupt the event making the participants into prey for true hunters.

[Can occur at any point during the month, suggested day is the 10th so that the festival can mark the change from the phase waxing moon to the phase of the full moon]

15TH THE EYE OF MOGIS, THE BLOOD MOON

The Eye of Mogis is the name given to the appearance of a blood moon, named after the reddish color the moon takes on during a total lunar eclipse. Lunar eclipses often occur several times per year but only about a third of these are total lunar eclipses resulting in a blood moon.

For worshipers of Mogis the appearance of the Eye of Mogis is a holy event; there is much feasting, often involving the consumption of large quantities of raw meat and wine, followed by ritual self-mutilation-scarring to demonstrate devotion to Mogis. Such rituals are widespread in the minotaur polis of Skophos and the Badlands of Phoberos.

In Akros the appearance of the Eye of Mogis is typically a sign that minotaur raids will soon be both more numerous and more violent, once the raiding parties have recovered from their feasting.

In Meletis the worship of Mogis is not widespread, typically limited to the more violent criminal groups and a few blood crazed hoplites. While there may be little celebration in Meletis, the Eye of Mogis cannot be ignored, the influence of Mogis is felt throughout the city: tempers flare quickly and minor disagreements become violent easily. Even those trying to keep order in the polis are not immune; on the day after, it is not unheard of for guards to be arrested for their violent overreactions to minor disturbances.

[Suggested date is the full moon, the 15th, this event can be moved to any month]



ASTRAPION, KERANOS

1ST THE ASTRAPION, THE LIGHTNING FESTIVAL

This festival takes places just before the first summer thunderstorms.

The festival is popular in Akros where Queen Cymede promoted the worship of Keranos with elaborate ceremonies taking place where open-framed sand paintings with complex geometric shapes are created by dancers. Then the storms come and wash the paintings away, symbolizing the impermanence of genius and the power of change. Akroan oracles strive to predict the exact arrival of the first storm to ensure enough time for the celebration.

The lightning festival is celebrated in Meletis in a very different way. It is celebrated on a fixed day at the start of the month; similar to Akros, open-framed sand paintings with complex geometric shapes are produced, although these are not produced to be immediately destroyed, rather they left in the open surrounding the temple of Keranos to await the coming storm. It is said the longer the storms of Keranos are held at bay the more pleased he is with the works produced. Occasionally once the storm has passed over one of the geometric shapes will be left untouched while those around it are destroyed. Whomever produced such a work is said to be blessed by Keranos and are granted entry into the Dekatia regardless of their status. Another part of the lightning festival is the gathering of sea glass from nearby beaches, and from the seabed by tritons. This sea glass is then brought as an offering to the temple of Keranos; sea glass is valued by Keranos as a sign of both creativity and uncertainty.

[Suggested date the 1st or close to the start of the month]

23RD THE SILENCE REMEMBRANCE

The Silence Remembrance is a relatively recent addition to the Meletin Calendar. On this day the people remember when Kruphix sealed the gods in Nyx leaving the mortal world alone. The stars in the night sky moved no more and the blessings of the gods faded. Although the event was short lived it scared the people of Theros as they were now alone with the monsters of their world. While the return of the gods was a joyous event, this day remembers the silence of their disappearance. It is hoped that by remembering The Silence that it should never happen again. For the people of Meletis the reasons for why The Silence occurred are confused and often contradictory; this day does not focus on that, but rather acknowledges the terror that every citizen of the polis felt when the gods disappeared and they were truly alone.

The rituals linked to this day are still new and not yet traditions but the worship of the entire pantheon has become part of the day. Offerings are given to the Feast of the Gods in the Agora with many people leaving offerings to every god by visiting their temples around the city. Clerics of each of the gods gather together and give thanks not to their own god but to all the gods throughout the day.

[This can be moved to another month and can occur at any point, suggested date is the 23rd, the midpoint between the full moon and the end of the month]



POLIDRYSION, EPHARA

3RD THE FESTIVAL OF POLIDRYSION, THE FOUNDING OF MELETIS

On this day the defeat of the Archons and the founding of Meletis is celebrated. Before dawn, Iris of the Sight, the oracle of Ephara, sails out of Meletis on a sacred trireme, the Paralus, which is entirely crewed by citizens of Meletis. The Paralus sails back into Meletis as the sun rises signifying the arrival of Ephara with the ship passing into Meletis Bay between the great statues of Kynaios and Tiro, the founders of Meletis. The people of Meletis line the docks and cheer the arrival of the oracle as a representation of Ephara. There is then a procession around the city that highlights all of the achievements of Meletis: first along the dock to where the sea wall meets the shore to the Pyrgnos, the edifice of all knowledge of Meletis, then to the Dekatia the great academy for philosophers and mages, before finally reaching the temple to Ephara.

In the temple the statue of Ephara is presented with a new robe as a gift from people of Meletis, and gifts are brought forth from each of the major Meletian holdings. These gifts vary depending on the location for example: fresh fruit is brought from the village of Thesteia, the town of Sitrium often presents a model ship, a miniature of real ship being construction in Ephara's name, from Glossion a forgotten ancient hymn to Ephara may be brought forward and read aloud.

For the rest of the day there is much feasting, songs are sung and plays are performed in the amphitheater all praising Ephara; the trial of Aristhenes is a popular tale to be told as it displays Ephara's commitment to Melentis and truth.

[No clear date given, suggested date is the 3rd as in Ancient Greece Athena's birthday was the 3rd]

21ST THE SUMMER SOLSTICE, THE FEAST OF HELIOD

The Feast of Heliod takes place during the summer solstice. For worshipers of Heliod it is the most holy of days. At midday during the solstice the city of Meletis falls silent as the populations bow their heads as a sign of appreciation and respect for Heliod, The Sun God. Before and after this silence there is much singing and feasting which makes the moment of silence all the more remarkable. Tales from the Theriad are told and performed throughout the city, such as the defeat of the cyclops of one-eyed pass; other tales of bravery and defending the weak are especially popular. Throughout the day citizens of Meletis stand before the statue of Heliod and announce a great deed they have done in the past year in hopes of gaining the favor of Heliod; those whose achievements please Heliod receive a blessing.

The summer solstice is a popular day for swearing oaths of loyalty and making promises and it is said those who are dishonest during the solstice are cursed for the year to come.

[Suggested date 21st, the solstice is typically between the 20th and 22nd]



THRIAMBION, IROAS

1ST THE FESTIVAL OF THRIAMBION, COMMEMORATION OF THE CONQUEST OF NATUMBRIA

The Festival of Thriambion is a commemoration of the Meletian conquest of Natumbria which cemented Meletian control over the peninsula. Thanks is given to Iroas for aiding Meletis in battle. The festival focuses on the military strength of Meletis, including displays of military prowess by the hoplites of the Reverent Army and maneuvers are performed in the bay by Meletian galleys recreating famous sea battles. This day marks the start of the training period for new members of the Reverent Army and through this festival their families wish them well and honor them.

[A suggested date is the 1st, so that it is less overshadowed by the Iroan games]

1ST TO THE 30TH IROAN GAMES

In Akros, the month of Thriambion is known as Iroagonion in honor of the Iroan Games. The Iroan Games are known throughout Theros; Satyrs flock to the city to witness the Games. Athletes train endlessly in hopes of seeing success at the Iroan Games. In the past, when the relationship between the human poleis was less stable, the Iroagonion truce was established to allow athletes to travel to the Games in safety.

Of all the events during the Games the races are one of the most popular, with several different race events taking place: the Stadion, this race is the length of the stadium 200 meters; the Diaulos, a 400 meter race; the Dolichos, the long race, 4,800 meters, and recently a modified version of the Stadion has been introduced, known as the Hoplite race, this is a 200 meter race in full armor. The Hoplite race was originally part of the training for the Akroan army to rush ranged enemies.

Chariot and horse racing events are held in the hippodrome near to the stadium. The races begin with a procession into the hippodrome, while a herald announced the names of the drivers and owners. The turns at the ends of the hippodrome are particularly dangerous for the chariot races, sometimes deadly. Kyniska, an ancient Akroan princess, was the first woman to win the chariot event and the bronze statue of her still stands in the temple of Iroas; the inscription reads:

Kings of Akros are my father and brothers, Kyniska, victorious with a chariot of swift-footed horses, have erected this statue. I declare myself the only woman, in all Theros to have won this crown.

Alongside the races there are also more violent events such as wrestling, boxing and pankration. The winner of the wrestling matches is the first to push their opponent's back, hips or shoulders to the ground 3 times. The wrestling matches are held in a sand pit outside the temple of Iroas. The wrestler Milo of Croton is said to have carried his own bronze statue to the temple of Iroas. He was known for his strength and aggression; it is said he consumed raw meat and drank bull's blood. More recently the wrestler Lanathos bested all rivals and an Akroan bull. The boxing matches are a single bout lasting until one fighter has given up or is incapacitated. The pankration is mixed unarmed combat with only two rules, no biting and no eye gouging with participants sometimes being killed. When the pankration was interrupted by a cyclops attack, one of the combatants, Nymosyne of Setessa, threw her rival at the creature and then snapped its neck with her bare hands. The unarmed fighting style of famous wrestler Kelephne, the Victor, became the basis of the pankration.

One of the most important events is the pentathlon which is made up of 5 events: long jump, discus, javelin, wrestling, and a Stadion race. The winner of the discus is the person who throws it the furthest and each contestant is allowed 5 throws. The javelin is judged on both distance and accuracy. During a previous Games when the medals were being given out for the pentathlon a Nyxborn bat creature attacked snatching a child. Arissa, who had placed 2nd, threw her javelin at the creature skewering it and caught the child; the other competitors gave her their medals and she was allowed to become a member of the Lektoi.

A modern addition to the Games is the Herald and Trumpet contest. The most recent winner is a tall man named Herodorus of Megara, whose voracity and loudness of his trumpet shocked the judges and it was said he could be heard in Meletis when he was performing in Akros.

While the Iroan Games are particularly popular in Akros, Meletis is not without its champions. Recently three brothers from Meletis, Damagoetos, Akousilaos and Dorieus, each won different events at the Iroan Games: the pankration, the boxing and the pentathlon respectively.

[This takes place across the entire month]

MEGASPAGHION, MOGIS

1ST THE MEGASPAGHION, THE FESTIVAL OF MOGIS

The Festival of Megaspagion is meant to please Mogis and avert his wrath rather than celebrate him. The festival involves the consumption of large quantities of meat; as part of the feast when an animal is killed to be eaten throughout the polis the butcher gives praise to Mogis.

Violent past times such as wrestling and boxing are a common part of the festival, alongside retelling particularly gruesome tales and excessive drinking. The result is that often long-held grudges surface with violent outcomes. Such violence is often attributed to the influence of Mogis; self-proclaimed civilized people violently turning on each other is said to be particularly amusing to Mogis. Words spoken in anger during Megaspagion are often regretted the next day.

[No clear date given, suggested date its towards the start of the month, the events of the Megaspagion can be then linked to the end of the Iroan Games, suggested date is the 1st]

10TH THE XENOYSIA FESTIVAL, THE FESTIVAL OF PERFORMANCE

The festival first started in the Skola Vale but was brought to Meletis and other poleis by traveling Satyrs known as the Dawngreets.

The Xenoysia is a festival celebrating performance, competition and wine, with the events centered on the amphitheater. The main part of the festival is a performance competition: plays are performed as well as music and songs. Judges are picked at random from among the citizens, although the judges tend to pick the crowd favorites. The winning performers gain much recognition and are often then chosen to perform at other events.

Groups of satyrs often travel to Meletis to perform. The satyr playwright Euripides has been working on a new performance which tells the tale of a cyclops from the Darka isles cruelly ruling over a group of satyrs. When the island was visited by Callaphe she disguised herself and introduced herself to the cyclops as No-one. Callaphe attempts to debate with the cyclops, arguing for morality and justice, while the cyclops argues that justice is a trick created by the weak as protection against the strong. As the debate grows heated the cyclops attempts to eat Callaphe, who in response blinds the cyclops. The blinded cyclops then chases after Callaphe yelling '*No one has blind me*' much to the amusement of his satyr captives who then escape aboard the Monsoon alongside Callaphe.

The origin of the Xenoysia is linked to Xenagos as it is said part of his rise to power involved spreading revelry. With his death the festival has been modified to distance it from his influence. Although there is still much revelry, many awaken the next day regretting how much wine they drank; perhaps the influence of Xenagos still lingers over the festival.

[This can be moved to another month, can occur at any point during the month, suggested date is the 10th, this festival is based on the Ancient Greek Dionysia which began on the 10th]



CHALCANAPSION, PURPHOROS

2ND THE CHALCANAPSION, THE FORGE-LIGHTING FESTIVAL

This festival honors Purphoros for warming the earth and keeping winter at bay. During the festival the myth of the stone winter is told: it recalls how mortals had forgotten to honor Purphoros and took for granted the warmth he provided, so Purphoros quenched the fires that heat the earth and for a year unending winter gripped the world. The mortal engineer Chersio created a hypocaust system to warm her community and this innovation delighted Purphoros who returned warmth to the world and encourages all mortals to be so innovative.

The night before Chalcanapsion all the fires in Meletis are extinguished in remembrance of the stone winter. Once all the city is in darkness the great brazier in the temple of Purphoros is uncovered and used to light torches; those torches are then used to relight fires throughout Meletis to signify that all fire comes from Purphoros. Great bonfires are set alight around the city and kept burning throughout festival and overnight until the next sunrise. The forges of Meletis are some of the first fires to be reignited and soon the sounds of smithies at work fills the streets. Many believe that anything crafted during the festival will be of particular quality thanks to the influence of Purphoros, with many forges working constantly throughout the festival producing exquisite pieces of metal work. Weapons and armor produced during Chalcanapsion are always in high demand and it is said that you can still feel the heat of Purphoros within some of these items. Throughout the festival artisans, smiths and thaumaturges bring forth wooden models and drawings of their creations to be burned in the great brazier in hopes of gaining the attention of Purphoros and perhaps even his blessing.

Chalcanapsion Weapon - A weapon crafted during Chalcanapsion may have the blessing of Purphoros. While holding a **Chalcanapsion Weapon** you can cast the *Searing smite* spell as a bonus action. This property of the weapon can not be used again until the next dawn. Intelligence is your spellcasting ability for this spell.

[Suggested date is the 2nd, the night before is the new moon, so it will be especially dark at night when all the fires are extinguished]

22ND THE AUTUMN EQUINOX FESTIVAL

Similar to the Spring Equinox, worshipers of Kruphix hold special rituals. The specifics of such rituals are kept secret and for the most part go unnoticed. It is rumored that during the ritual the worshipers of Kruphix are silent hoping to hear whispered messages from their god. Another part of the ritual involves revealing secret and lost knowledge: if it is beneficial this knowledge may be used to help the wider community, if it is harmful plans are made to hide such knowledge. The Chalcanapsion Festival earlier in the month is of particular interest to agents of Kruphix as designs and creations based on knowledge that should be secret can come to light. During the equinox, strategies to deal with this are discussed, if that matter has not already been resolved.

The equinox is more commonly linked to the struggle between Heliod and Erebos with the autumn equinox marking the decline in the power of Heliod. Heliod is praised throughout the day for his efforts to hold back the darkness, though it is rather somber as it acknowledges that the darkness will continue to increase; this acceptance of misfortune is pleasing to Erebos. Throughout the festival worshipers of Erebos work to darken any tales of hopes, while worshipers of Heliod try to spread tales of victory and light. While this is a minor struggle between the gods it is said that if the equinox festival is particularly somber then it is a sign that the coming winter will be particularly harsh, while if the festival remains hopeful, then the coming winter will be kind.

[Suggested date the 22nd the equinox typically occurs between the 21st and 23rd]



NECROLOGION, ATHREOS

5TH THE FEAST OF NECROLOGION, THE WANDERING

The Feast of the Necrologion is for the most part a somber affair, as coming after the autumn equinox it continues the focus on the Underworld and darkness. The day is spent contemplating the past and future; people write messages for their loved ones to read once they have died. Necrologion messages from deceased family members are gathered together in volumes and provide an insight to the family's past pieced together from these yearly messages. It is believed that through this remembrance the dead in the Underworld are reinvigorated and their decline is delayed. It is hoped that the remembered dead will not be reduced to Misera to crumble into dust. Additionally, it is thought that by remembering the dead they are less likely to follow the path of the Returned.

As night falls, families spend time together as the day spent in reflection often makes people more thankful for the family they have. It is not unknown for the Necrologion feast to become a time of telling stories and laughter once the sun sets and the feasting begins as people take pride in their ancestors' achievements. In recent years this more optimistic approach to the Necrologion has gained popularity in Meletis with families placing images or statues of the ancient relatives outside of their houses and having street parties surrounded by their ancestors and sharing stories.

[Suggested date is the 5th, this is the middle of the phase of the waxing moon, when the moon is a crescent, the symbol of Athreos]

15TH ELECTION OF THE LEONIN SPEAKER

On the day of the full moon after the equinox the matriarchs from all the leonin prides gather at Tethmos to select the Zibynth or Speaker, who will be the representative of the leonin prides in the wider world. By nightfall the new speaker is announced. The current Speaker, Brimaz, has been Speaker for several years and is expected to remain Speaker, unless a rival can gain favor with the other prides. Once the Speaker is announced there is dancing, feasting and singing. During the festival the leonin gather to renew pacts of friendship and trade oaths. The details of this event were obtained from Lanathos, a Meletian historian, and the only human allowed to reside in Tethmos.

[Suggested date, the 15th, the day of the full moon]

15TH FESTIVAL OF THE HARVEST MOON

The first full moon after the autumn equinox is known as the Harvest Moon; while feasts in honor of Karametra are held every full moon, this one is particularly large. In Meletis the celebration focuses more on honoring Karametra through song and dance with the largest fruits and vegetables of the season are brought to her temple as an offering. Competitions are held to find the largest produce which will be offered to Karametra and couples wishing to start a family make special offerings in hopes that the next year will be fruitful. The worship of Karametra is especially significant to the polis of Setessa, although what rituals and celebrations they undertake are unknown as apart from the Abora market this secretive polis is closed to outsiders.

In some rural communities each household slaughters a pig as a sacrifice to Karametra. The blood of the pig is collected and during the night the women of each household spread the blood on their fields in hopes that this will ensure a good harvest next year. This practice is often viewed as a sign of the uncivilized nature of the rural communities, although it has been noted that the communities that take part in this ritual often have better harvests than those that do not participate in the ritual. It could be that Karametra still values these sacrifices, or perhaps something else is the cause.

[Suggested date, the 15th, the day of the full moon]



THERIMAKARION, KARAMETRA

1ST THE PANOUKLA FESTIVAL, FESTIVAL IN PRAISE OF PHARIKA

On this day the people of Meletis give praise to Pharika in hopes of avoiding sickness. It is said that long ago one of Pharika's experiments resulted in a terrible disease that destroyed an entire polis. Since then every year, offerings have been made to Pharika in hopes to avoid such a terrible disaster occurring again. White, six leaved asphodel flowers are collected and given as offerings to Pharika. Such flowers are said to grow in the Underworld and are often found growing graveyards.

It is rumoured that Asphodel was the polis destroyed by the disease, leaving it empty for the returned to inhabit. If this were true it is likely that Phenax was involved.

[This can be moved to another month and can occur at any point during the month, the festival is influenced by the 430 BC plague of Athens. Suggested date is the 1st, the day is significant to both Phenax and Pharika]

15TH THE THERIMAKARION, THE BLESSING OF THE BEASTS

On this day domestic animals are celebrated. The horses and oxen that pull the plow, the cats that guard the granaries, and the roosters that announce the dawn. These animals are given blessings, special treats and a day of rest. Abandoned or unwanted animals are cared for; the stray cats and dogs of Meletis are given food. It is said that the presence of Karametra can allow domestic animals to speak on this day, if they have anything they wish to say, although such occurrences are rare.

Tales are told of famous animals, such as Argos the faithful dog of Callaphe who was able to recognise her when she returned home after her long journey on the Monsoon. Laelaps the hunting dog, blessed by Helios, who never failed to catch his prey; he was put on the hunt of the Teumessian fox who had been blessed by Nylea to never be caught, it is said that they are still chasing each other to this day.

[Suggested date the 15th, the full moon is holy to Karmetra]



KATABASION, EREBOS

22ND THE WINTER SOLSTICE, THE FESTIVAL OF KATABASION, THE DESCENT

The day of the winter solstice is the festival of Katabasion, also known as The Descent. On this day worshipers of Erebus perform a symbolic journey into the Underworld. They enter a cave to offer prayers and sacrifices to Erebus in utter darkness, only returning to the surface just before sunrise. Due to Erebus's association with wealth, as well as death, this festival is surprisingly popular among the merchants of Meletis, as well as the desperate and the elderly. As a result, many businesses are closed on this day. While many citizens of Meletis may not worship Erebus or take part in the festival, the influence of Erebus is felt and as a result the polis is particularly quiet with no joy or revelry; it is said that on Katabasion, Meletis is as quiet as the grave. This day is particularly dreaded because some worshipers of Erebus glorify death and during the darkness of Katabasion when the rest of the worshipers of Erebus are within the cave they strike out at non-believers. As a result, when the dawn comes there have often been several murders.

[Suggested date the 22nd, the solstice typically occurs on the 21st or 22nd]



26TH THE FESTIVAL OF THE HALOA, THE WINTER WINE FESTIVAL

This festival celebrates the importance of wine to Meletian society. Around this time the soil surrounding the vineyards has been cut and hoed and the first fermentation of that year's wine has been completed.

The worship of Karametra, Pharika and Keranos is key to this festival. It is hoped that Karametra will bless the vineyard so that the vines will grow strong for the next year and that the wine being created will be nourishing. Pharika is worshiped in hopes that she will keep the vines free from disease and that the wine will gain medicinal properties. There is an appeal to Keranos so that he may keep his storms away from the vines and that by his blessing those drinking the wine will find inspiration.

Wine tasting is a key part of the festival, consumed from large drinking cups or bowls called Kylix that are decorated with images of the gods. Although wine is important to Meletian society, moderation is encouraged: the wine is mixed with water as it is believed that only barbarians drink undiluted wine.

The poet Eubulus suggests that people should drink no more than three bowls of wine:

'Three bowls do I mix for the temperate: one to health, which they empty first; the second to love and pleasure; the third to sleep. When this bowl is drunk up, wise guests go home. The fourth bowl is ours no longer, but belongs to violence; the fifth to uproar; the sixth to drunken revel; the seventh to black eyes; the eighth is the guard's; the ninth belongs to belligerence; and the tenth to madness and the hurling of furniture.'

[This can be moved to another month and can occur at any point during the month, the festival is based on the Ancient Greek Haloa festival which took place on the 26th December which is equivalent to Katabasion]

CHEIMAZION, PHARIKA

1ST TO THE 10TH

THE CHEIMAZION FESTIVAL, THE DAYS OF AFFLICITION

During this time the sick and infirm sleep in the temple of Pharika hoping to receive a miraculous cure as the truly devout imbibe near-lethal doses of poison trusting Pharika to oversee their recovery.

Snakes are sacred to Pharika and during the festival it is seen as bad luck to harm a snake however allowing one to bite you may well result in a blessing from Pharika. It is said that if a cobra with rainbow scales appears in the temple and bites one of those within, for three days the victim of the bite writhes in agony and speaks incoherently, but within their disjointed words is often alchemical truths, secrets to heal others. At the end of the 3 days often the victim dies, the price of Pharika sharing her secrets, but sometimes the patient recovers and from then on they are resistance to poisons and sickness.

Asclepius, the oracle of Pharika in Meletis, once laid in the temple during the Cheimazion Festival. It is said a nyxborn snake found him asleep and licked his ears, since then he has heard Pharika's voice. From that day on he has served Pharika and has been responsible for many miraculous recoveries; it is rumored that he can cure death itself.

[The festival takes place during the first week of the month, suggested date is from the 1st to the 10th]



30TH THE REMEMBRANCE

OF OLANTIN

On this day the destruction of Olantin is remembered. The events leading to the destruction of Olantin are clouded in mystery: it is known that Heliod was held in high regard within Olantin but a veil of darkness engulfed the polis causing many to flee. A powerful group of priests known as the Triarchy raised an artificial sun above the polis. When Heliod saw this he grew furious that the Triarchy would seek to replace his holy light and with his spear he struck Olantin casting the ruins into the sea. The destruction of Olantin is seen as a lesson showing the danger of hubris.

While this day is a somber one from all, it has particular significance for the people of Neolantin who still view themselves as citizen of Olantin and offer sacrifices to Heliod, both as thanks that they were spared but also in shame for what occurred in Olantin.

On this day the tale of Olantin is told throughout Meletis and offerings are made to Heliod. The fall of Olantin was in some ways beneficial for Meletis as it allowed their conquest and unification of the Meletian peninsula without having to face a powerful coastal polis. Additionally, with the fall of Olantin, Meletis became the largest maritime power. For many in Meletis this is a sign that their subservience to the gods had been rewarded.

[This can be moved to another month and can occur at any point during the month, suggested date is the 30th, after the solstice in Katabasion the length of the days is increasing, holding this event at the end of the month allows for the longest possible day, representing the darkness over Olantin dissipating]

AGRYPNION, KRUPHIX

15TH THE ANTHESTERIA CELEBRATION, FESTIVAL FOR THE DECEASED

The Anthesteria is a celebration in honor of those who have died in the past year. On this day Eidolons gather in the places where they once lived with many coming to Meletis; it is not known if they come on this day because of Anthesteria or if the festival is on this day because the Eidolons come. They start arriving with the dawn light and simply wander, then as the sunsets they dissipate. Some Returned also venture toward their old homes, although they tend to keep a distance standing outside the walls of Meletis; they simply linger for the day then travel away again.

Within Meletis, offerings are made to the dead, wine is poured on the graves of deceased relatives. Additionally, offerings are made to Athreos in recognition for his service to all the deceased, transporting them across the river Tartyx.

[This can be moved to another month and can occur at any point during the month, this festival is linked to the Ancient Greek Anthesteria festival which took place during the full moon, suggested date is the 15th]

29TH THE FESTIVAL OF AGRYPNION, THE WATCHING

This festival marks the end of winter and the close of the year. This day is linked to the worship of Kruphix, marking the passage of time and the beginning of a new year. Worshipers of Kruphix stay awake through the night, they watch the sun set on one year and then a new dawn light comes over the horizon and brings a new year.

The festival also marks the end of winter and the beginning of spring, in Meletis this is a day to announce plans for the next year, whether these be personal plans like travelling to Akros, or grand plans such as the construction of a new temple. The first flowers of spring are placed as offerings to the gods to gain the blessing for the coming year. There is then much feasting to give thanks for the year that was.

This festival takes place on the last day of Agrypnion, even during those years where the month of Anagrypnion is added to the calendar. While Anagrypnion is an addition to the current year it is often viewed as a month between years, strange festivals take place and many tales are set during Anagrypnion.

[The 29th is the last day of the year]



ANAGRYPNION, KRUPHIX

1ST THE ANAGRYPNION, THE FESTIVAL OF FATE

Every three years an additional month is added to the Meletian calendar to ensure that it remains synchronized with both the solar and lunar year. This festival views the realignment of the calendar with the cycles of nature as the calendar obeying the order of nature and of destiny. This festival celebrates fate and destiny.

As part of the festival, weavers across Meletis produce ornate tapestries honoring the gods. This is symbolic of the Fates weaving of the tapestry of fate and the strands of destiny. Many of these tapestries depict spiders, who are viewed as natural weavers and are sacred to weavers. One of the most famous weavers is Tymna, once a soldier in Meletis before an accident left her blind, it is said that she able to pluck at the strands of destiny. With the return of Klothys, many of her worshipers think that the Anagrypnion festival should be focused on the worship of her as she is the embodiment of destiny.

[The suggested date is the 1st, as this marks the beginning of the new month that realigns the calendar to the order of nature]

21ST THE THEOPHILIAM MYSTERIES

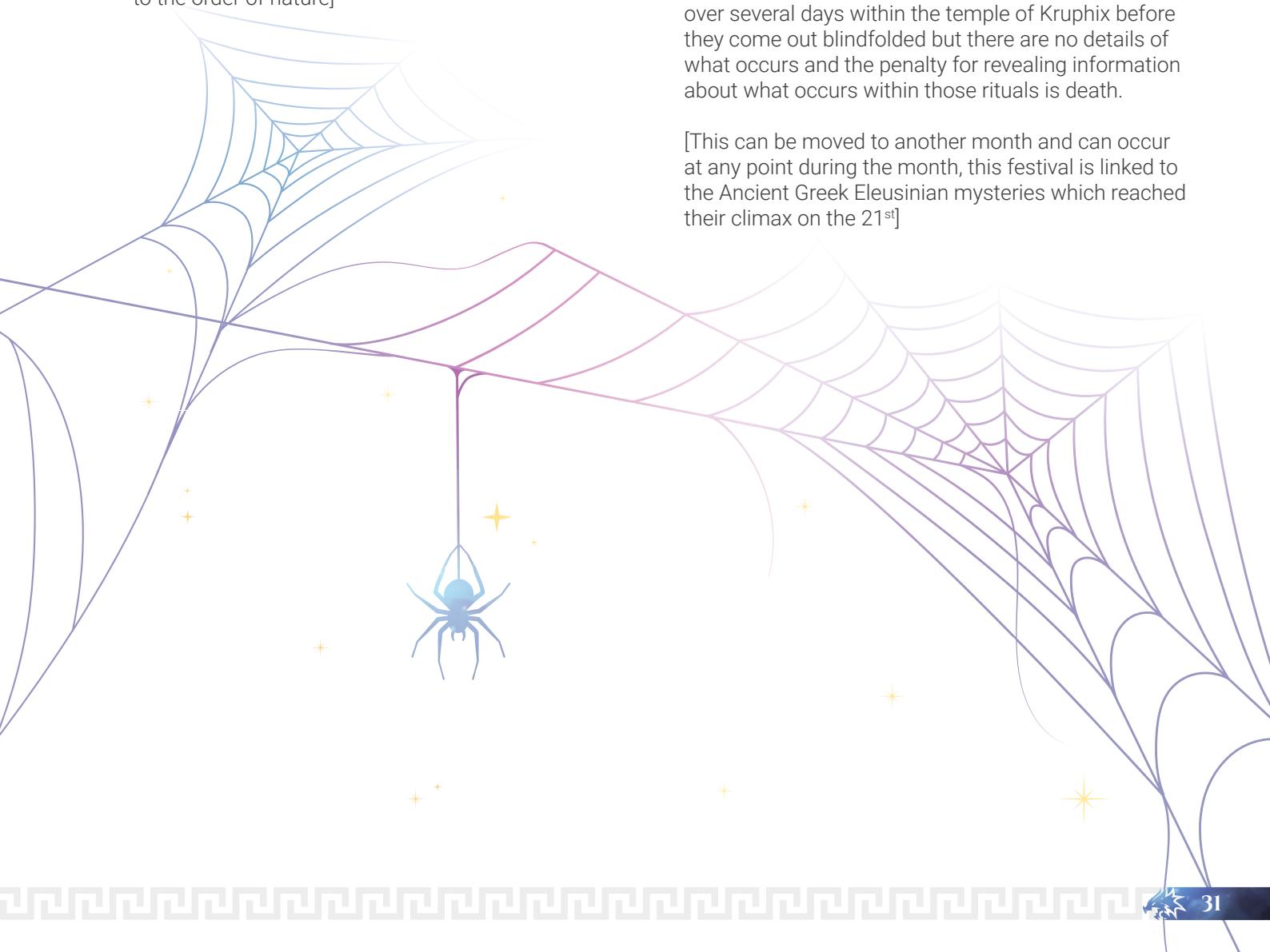
Theophilia was a legendary naiad who entered Nyx and encountered Kruphix. It is said that this took place during the month of Aanagrypnion and so every three years worshipers of Kruphix try to duplicate this journey into Nyx.

The rituals involved are shrouded in mystery. Chanting blindfolded initiates are seen being led across rivers or over walls, an act that symbolizes crossing the horizon. The initiates then remove their blindfold and sing songs of praise to Kruphix in hopes of receiving an omen or personal epiphany, perhaps Kruphix may even appear. It is rumoured that some of the initiates receive glimpses of cosmic truths.

Prior to the ritual, the initiates drink a fermented barley drink flavoured with mint called Kykeon, that is thought to make the visions received by the initiates more clear, in hopes they can be understood. A philosopher of Meletis named Keleus is rumoured to have received a vision during the previous Theophilam Mysteries, but he has refused to speak of what he saw.

There is said to be much more to the Theophilam Mysteries, rituals that are performed by the initiates over several days within the temple of Kruphix before they come out blindfolded but there are no details of what occurs and the penalty for revealing information about what occurs within those rituals is death.

[This can be moved to another month and can occur at any point during the month, this festival is linked to the Ancient Greek Eleusinian mysteries which reached their climax on the 21st]



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